1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

vessel covered with a tarp. If goods must be unloaded from a boat before reaching the final destination of a journey, they are stored on the shore and, if rain is expected, placed on racks and covered with a tarp. In contrast to the absence of farewells, greetings are warm. People meeting in Lower Post after a winter's absence in the bush always shake hands with expressions of pleasure.

Indians are usually enthusiastic about travel. The same anticipation and pleasure marks a family's return to Lower Post in the spring which characterizes their start home in the fall. Hunting trips, when the decision has been made to start, are always undertaken with exuberant optimism and enjoyment. Less eagerness marks the start of a trap line tour. There is a commonly expressed attitude of disdain for "sitting one place all the time like white man." Any prolonged camping in one spot quickly becomes tiresome and dull. This ennui is manifested in several ways. People complain of how much it is costing them to live in town; a man remembers that soon the bull moose will begin to run and lose his fat, hence the time to get meat is running short; somebody else expresses pity for the "starving" dogs who need fish and meat. Often the decision to move is made with little warning. One day may be spent finishing new dog packs or belatedly buying supplies, and the next morning the eager barking of the dogs gives notice that the family is off.

Despite the frequency of travel, families seldom move solely for pleasure and rarely go beyond the limits of the tribal district except to visit the trading post. A man's youth is ideally a time for wider travel but such longer journeys never succeed in permanently luring a man from the Kaska area. As Nitla explained it, people in a strange place are apt to become homesick for their country and this homesickness takes considerable time to wear off. Before it has had a chance to disappear, the youth has started back to his people.

FOOD, DRINK, AND INDULGENCE

Few Indians, except possibly some members of the Frances Lake tribe, any longer strive to maintain themselves primarily on game and fish. Although meat and fish are of both gustatory and economic importance, they are not in themselves depended on for subsistence, survival being closely bound up with the foodstuffs supplied by white traders. In winter when the Indians are far from the trading post and heavily dependent on the goods which were transported in the fall, an adequate supply of food is an indispensable guarantee against hunger anxiety. Food also has capital value. A sufficient stock of accumulated foodstuffs means that, once the trapping season opens, time and effort can be concentrated in the business of getting skins rather than diffused between hunting and trapping. Hunting is ideally to be pursued in autumn, not only because at that time game is fat from rich summer living, but because then time is available for this activity and the meat obtained will allow purchased provisions to stretch through the winter. Fishing in late summer and fall is of similar economic importance. These reasons explain in part the strong emotion which Indians invest in a supply of things to eat. They also help to demonstrate why the value of food in Kaska society is comparable to that of money in our own.

The Kaska refer to two kinds of food, meat and "grub." Meat categorically includes fish and any game animals or fowl killed for eating. Grub designates any food purchased from the traders, including flour, rice, canned meat, and fruit. Each family is expected to supply